SERMON

Preached before the

TRUSTEES

OF THE

CHARITY SCHOOLS

AT

The Cathedral Church

OF

EXETER

Oct. 13. 1741.

By ALURED CLARKE, D. D.
Dean of *Exeter*.

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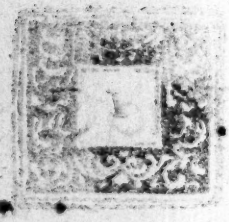

BRITISH
MUSEUM

To the Right Worſhipful

WILLIAM NEWCOMBE, Eſq;

Mayor of *Exon.*

SIR,

Cannot give a better proof of my readineſs, to recommend the children of the poor to the care and attention of the publick, than by complying with your requeſt, in publiſhing this plain diſcourſe, which was never intended for the Preſs.

I think the principal objections to this charity are obviated by the rules, that have been made, to educate the poor in a manner ſuitable only to the low *employments, for which they are deſigned; and to diſmiſs them to their proper ſervices, aſſoon as they are fit for labour. And as the Truſtees have reſolved to inquire into the conduct of every branch of the charity, once a month; nothing remains to make it of uſeful conſequence to a populous place, but that every one would take his ſhare in removing the Difficulties, that are in the way of any reaſonable Amendment.*

Every One has a Serious concern in this, becauſe the Poor *are the immediate Objects of the Public favour; for, if "Cuſtom is more powerful than Na-*

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"ture, and education is but an early *cuſtom," We may be ſure, their manners and habits of Life will be ſuitable to the firſt Impreſſions, that are given them.*

The pains which are frequently taken to prevent the Execution of any good deſign, by repreſenting the poſſible *inconveniences of it, in the very worſt light, will in ſome degree account for the little progreſs, that is made in any laudable undertakings.*

But theſe Obſtacles would not diſcourage Us ſo often as They do, if We were to reflect, that No One ever attempted a great deal of Good, in a ſteady and prudent manner, without doing ſome.

Should We fail in our Endeavours, the merit *of them will ſtill remain with us; but, if we ſucceed in any meaſure, we ſhall have the inexpreſſible Satisfaction of bringing that part of the World, wherein we are concerned, into a better State than we found it.*

And that You, *in the courſe of your Magiſtracy, may be rewarded with a full Portion of* this *Happineſs, and* this *Reward, is the earneſt deſire of*

Sir,

Your moſt obedient,

and faithful Servant

Alured Clarke.

Rom. xiii. 10.

—Love is the fulfilling of the Law.

AFTER the Apoſtle had ſtated the nature of righteouſneſs at large, and ſhewn both the Jew and Gentile the miſtakes they were under with regard to it; he endeavours in the foregoing chapter to fill them with all the goodneſs of a peaceable and quiet, a kind and compaſſionate, a diſintereſted, and forgiving temper of mind; qualities, which in the New Teſtament are often combined under the comprehenſive name of *Love* or *Charity*. In this chapter, he is more particular in deſcribing it, and juſtly begins with that branch which ſtands in obedience to our ſuperiors; as *that* whereon our very Being in the world frequently depends; as much as our Well-being does on this other part, which perſuades a mutual affection and brotherly love.

In both caſes, the duty is the ſame; our ſuperiors, equals, and inferiors, have the ſame right to all the proper inſtances we can give of a beneficent diſpoſition towards them; nor could any

thing enforce the practice of this duty to our neighbour more, than the conſideration here offered in the Text, that *Love* or *Charity*, inaſmuch as it implies a performance of whatever is due from us to him, is therefore *the fulfilling of the Law*.

The words laid before you require me,

I. To explain the nature, object, and degree of this *Love* of our neighbour; and

II. To ſhew how it may be underſtood to be *the fulfilling of the Law*.

I. 1. As to its *nature*, it may be truly deſcribed, by calling it a ſincere diſpoſition of the mind to do all the good we can, our ſelves, and to promote it all we can, in others; though it is much eaſier to be underſtood by reflecting on the inward motions of the heart, than by any repreſentation of it, which words can make.

2. The *objects* of this Love are all, with whom we have to do. It does not remain within the limits of a ſect or party, or indeed of a whole people, but reaches to the remoteſt corners of the earth. Enemies as well as friends; ſtrangers as countrymen; thoſe of one perſuaſion as of another, have (I may ſay) their *property* in it. And

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though a precedence muſt be given, on account of the greater obligations, we are under, to one man, than another; yet nobody ought to be excluded from receiving our kindneſſes, merely on pretence of their being enemies to us, or the houſe of our fathers; much leſs of their being out of the pale of any particular ſociety, or *aliens* (as it were) *from the commonwealth of Iſrael.* And, that every body has ſuch a right to our affection, we learn from the mouth of the *Lawyer* in the Goſpel, whoſe judgment our SAVIOUR approved in having determined his own queſtion — *Who is my neighbour?* by preferring as ſuch the ſtranger *Samaritan*, that had compaſſion on the man *who fell among thieves*, when his countrymen, the *Prieſt* and the *Levite*, let him go unregarded. And in bidding him, we know that our Maſter bids us alſo, *go and do likewiſe.* So that all mankind, as far as may be, muſt partake of a *love*, which ought to be as univerſal as the cauſe of it.

The whole earth is, under the Chriſtian Law, but as one family; nor is there, in any part of it, a number of men, that are called to be the peculiar people of God: but all have a right to partake of the happineſs and advantage of a religion which was deſigned for all.

It is therefore under this diſpenſation, which places the whole race of man upon the ſame bot-

tom, as ſpringing from the ſame ſtock, and having only *one God and Father of all*, that we are under a common obligation to *love as brethren*.

But yet before the wall of ſeparation was broken down, and a door of faith opened to the Heathen World, ſuch was the narrow ſpirit of the Jew, and ſuch the ignorance of the Gentile, that the Law written in the hearts of men was hardly to be diſcerned. The characters of it were ſo darkned, that only the great RESTORER of mankind could clear them up: and He has done it in ſo full a manner, by the authority of his precepts, and the greater power of his example, that he might well call it a *new commandment*; and make the *love of one another* the diſtinguiſhing mark whereby *all men ſhould know*, that only they who bore it could be his *diſciples*.

3. And as our *love* muſt know no bounds, but what are ſet by the imperfections of a finite nature; ſo likewiſe it muſt know no *meaſure* in the exerciſe of it, but ſuch as would, at the ſame time, make it ceaſe to be a virtue. For he, who hath commanded us to exerciſe this virtue to all, hath alſo required us to practiſe it to the greateſt *degree* that is poſſible. *Thou ſhalt love thy neighbour as thy ſelf*, is a command, expreſſed in ſuch clear and excellent terms, that in them, we not only have a rule for our actions of this ſort, but

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even ſuch a direction for the performance of it, as is capable of no miſinterpretation whatſoever, but brings light and conviction together with it. It refers us to the infallible ſtandard of ſelf-love; it bids us go to our ſelves, retire into our own hearts, and there examine into, and ſearch out, all the ſins and infirmities of our ſouls; that ſo, having diſcovered our own weakneſſes, and what, and how great the aſſiſtances are, we expect from our neighbour, we may, without any great reaſoning, ſee the obligation we are under, to bear with, and hide his failings; and to give him all thoſe charitable aids, we ſhould, in the *ſame* circumſtances, reaſonably hope to receive from him.

But, to ſhew yet farther, that this rule, taken in the ſtricteſt ſenſe, is not unreaſonable, and therefore not impracticable, we cannot but obſerve, that the truth of it depends on that known maxim of morality, of doing to others, *as* we *would* they *ſhould do to* us: a principle formed by the ſuggeſtions of nature and reaſon; and no ſooner propoſed, than aſſented to, by thoſe, who can perceive any agreement, or diſagreement in things.

And what more does this Love of our neighbour require? What more, than for a man to endeavour, in whatever he undertakes for another, to proſecute it with the ſame zeal he would do,

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or wiſh to be done, for himſelf; that ſo the happineſs, which he follows after himſelf, may be as univerſal as it is poſſible? 'Tis this diſpoſition of mind, when enlivened by action, which St. *James* calls the *Royal Law*; and whereon, according to St. *Matthew*, *hang all the Law and the Prophets.* Which brings me to ſhew,

II. How *Love* may be underſtood to be *the fulfilling of the Law.*

1. It is the end, for which the Law was ordained. *For this* (ſays the Apoſtle, in the verſe foregoing my Text) *Thou ſhalt not commit adultery*; *Thou ſhalt not kill*; *Thou ſhalt not ſteal*; *Thou ſhalt not bear falſe witneſs*; *Thou ſhalt not covet.*

That we may not injure or defraud our neighbour in any matter, but in all things conſider our ſelves as fellow-partakers with him, a law is given us, which, in the Spirit of it, forbids the harbouring the moſt diſtant thought, to his diſadvantage. Thus, the Apoſtle in the Text, *Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law.* It is the foundation and root, from which all the benefit, that one man can receive from another, muſt neceſſarily proceed. 'Tis for the ſecurity and encouragement of this mutual help, the Law was ordained; *that the*

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members may have the ſame care for one another — that *no man* may *ſeek his own, but every man another's wealth*; in a word, that *brotherly love* may *continue*, which the ſame Apoſtle declares to be *the end*, or deſign *of the commandment*. 1. Tim. i. 5.

2. But it may be ſaid to be *the fulfilling of the Law*, as it is underſtood to comprehend every Virtue; for it diſpoſes our Hearts and Minds, to labour the doing what good we can to our neighbour, or at leaſt to wiſh, and pray for the good we cannot.

For there is no paſſion or infirmity, which can directly, or indirectly, be of ill conſequence to our neighbour, but is ſwallowed up in *love*. The inſtances I ſhall make uſe of to this purpoſe are already before your eyes in 1. Cor. c. xiii. where St. *Paul* expreſsly includes the ſeveral duties of life in this one principle of love or *Charity*, as *that*, into which all the virtues, that are, muſt neceſſarily be reſolved. Thus;

1. The unrulineſs of a haſty and impatient temper, which is ſo injurious to others, and ſo apt to tranſport us beyond the bounds of decency, and good nature, is reſtrained by a ſpirit of meekneſs and forbearance, which *ſuffereth long and is kind*.

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2. The tormenting paſſions of jealouſy and envy, occaſioned by any increaſe of proſperity to our neighbour, are abated by a turn of mind, which ſhews us, ſo to partake of his happineſs, as to make it our own; ſo that no advantage can befall a man, but what will alſo be felt by him, that *envieth not*.

3. Haughtineſs, ambition and pride, which make us forget that we are men, and hurry us on to the purſuit of little ends, tho' at the expence of the peace and the good name, and even of the lives of others, can only be caſt down, by an humbleneſs of mind, which teaches us not to think more highly of our ſelves, than we ought to think; which *vaunteth not itſelf*; *is not puffed up*; *doth not behave itſelf unſeemly*.

4. Covetouſneſs, deceit and fraud, and thoſe other vices, which lurk under the cover of private regard, and ſelf intereſt, and have a natural tendency to deſtroy all confidence amongſt men, are effectually diſcountenanced by an heart full of the obligations that are due to ſociety. For a man, that has a juſt ſenſe of them, will ever be ſtudying to keep alive that uprightneſs, and faithfulneſs of dealing, which is the true ſupport of the rights of mankind. And as for the time and pains beſtowed by others, for private and ſiniſter ends, he lays them out for the good of all he has to do with; becauſe he *ſeeketh not* his *own*.

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What has been here ſaid of ſome Virtues and Graces will be equally true of the others which are mentioned by St. *Paul*; namely, that they are all oppoſed to particular Vices; but that, according to the Apoſtle, 'tis *Love* alone, which is the ſum and ſubſtance of them all, and is alone able to ſubdue the whole *body of ſin*. For, ſo far as any thing is of force to deſtroy the very cauſes of ſin, which is the tranſgreſſion of the *Law*, ſo far it prevails to *the fulfilling* of it. And this is the reaſon, that *if there be any other commandment*, than what you have heard, it muſt alſo be *comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf.* Rom. xiii. 9.

The right application of every particular Duty of Life, to this general One, deſerves all our Care, Attention, and Prudence; but, inſtead of the many Obſervations which This Subject would furniſh Us, I muſt only exhort You in general to cultivate thoſe Univerſal Principles in Your minds, which are ſo frequently and earneſtly recommended to us, by our SAVIOUR and his Apoſtles. The Love of our neighbour is but another name for public virtue: As the rivers run into the ſea, every private virtue tends to this one, as the center of them all. Such is the nature of it, that the man, who has it, performs his whole duty with the ſame eaſe, that others do the ſmalleſt part; and therefore it has been obſerved to be "the eaſieſt of all duties, and to make all others "eaſie".

Now as it is impoſſible for every one to receive the benefit of our good diſpoſitions, we are to embrace any favourable Opportunity, that preſents itſelf, of exerting our powers within our reſpective ſpheres.

And in this particular, the Children, now before us, will in a great meaſure plead for themſelves. For though the many and great Charities of this kind, which abound, to the praiſe of God, in this kingdom, have not been free from abuſe; yet I perſuade myſelf, the expence of their ſupport bears no proportion to the advantages which the Public may receive by it.

From the abuſes which have crept into this good work, a *noted* Author has unworthily taken occaſion to decry every benefaction of this kind; and from a common ſaying, that "ignorance is "the mother of devotion", he concludes, that the evils, which have been complained of in theſe charities, were the effects of the inſtructions given to the children; by which he muſt mean, either that knowledge is of ill conſequence, to the higheſt, as well as the loweſt of mankind; or (which he more probably intended in this place) that devotion was only fit to be the employment of the vulgar: whereas, it is obvious to common ſenſe, that the obſervation was founded on the practice of thoſe countries, where a ſlaviſh ſuperſtition paſſes for true religion, and idolatry for devotion.

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He farther endeavours to make it appear, that the public proviſion, which has been made for the children of the poor, always produces ſloth and idleneſs in their parents; who would otherwiſe have been obliged to be induſtrious themſelves, and have made it the intereſt of their children to be ſo too. But neither can this be applied, with truth, to any one of thoſe multitudes, who have numerous families; who are broken with age; or diſabled, by the many calamities of life, from doing a duty, which, in ſuch circumſtances, ſeems of courſe to devolve upon them, who abound in good works. Nor did he at all ſeem to conſider, that the objects of theſe charities are unable to provide for themſelves, by their own labour; and are therefore more expoſed to ſloth and idleneſs, and to a diſſolute and vicious courſe of life, by being left in the hands of their parents, than they could be under the diſcipline of a ſchool, where the principles of religion, and labour, are daily inſtilled into their minds, that they may learn to ſubmit with chearfulneſs to the common hardſhips of their low condition; without which, they would be very unprofitable members of that ſociety, by whoſe favour and bounty they are ſo kindly ſupported.

For if the education of the poor be not founded on the virtues of a diligent and humble mind, the public muſt greatly ſuffer by having too few

hands for the low and mean offices of life, and too many for every occupation of an higher ſort; by which means our lands would lie unemployed, the riches of a Nation waſte away, and the great and good intention of the promoters of theſe charities, be the occaſion of a ommon calamity.

But theſe are imputations, which I mention with the more freedom, becauſe, I believe, I may aſſure you, that the preſent charity, which implores your aſſiſtance, will be ſo conducted in theſe reſpects, as not to make wiſe and good men aſhamed of their benefactions.

1. For, by the care and exemplary piety of the Right Reverend, and worthy Founder of theſe ſchools, the maſters are particularly enjoined, to take care of the manners and behaviour of the children under them; and by all proper methods, to diſcourage and correct the *beginnings* of vice. They are to train them up in the principles of the Chriſtian Religion, as they are laid down in the excellent Catechiſm of our Church; and when theſe tender objects of your compaſſion are to be removed from under your eye, they are to appear before their generous patrons and benefactors, in order to be admoniſhed concerning their future behaviour.

2. And there can be no room for any apprehenſions, that theſe children, will be educated above the

the *loweſt* and meaneſt offices of life, becauſe they are taught and inſtructed in that *early* ſeaſon of their days, which is only proper for inſtruction; and are diſmiſſed to ſuch employments, as are fitted for 'em, aſſoon as they are capable of making their labour of any uſe, to themſelves, or others. But if, in the mean while, their *whole* time be not filled up, in the very beſt manner, it ought not to be charged, as an objection to theſe inſtitutions, becauſe the preſent ſubſcriptions will not enable the ſociety to extend the benefits of the charity, farther, than to clothe the children, and inſtruct them in the things, they ought to know; though it is much to be deſired, that it would admit of a farther enlargement; and that from our encouragement, a new example might be ſet, from which the public may receive the advantage, in the prudent and induſtrious, the moral and religious behaviour of thoſe, who ſhall be thus maintained by us. And this we may promiſe ourſelves from the preſent honourable appearance of the Magiſtacy, Clergy, and principal inhabitants of this City, in favour of theſe children.

3. It cannot be denied, that ſome of thoſe, who have been provided for in this way, have not anſwered the pious intentions of their benefactors; but, from the natural courſe of human things, this will be equally true of every other method of edu-

education, in uſe amongſt us. And, as I am perſuaded the miſcarriages are not more or greater in one way than the other; it would be very unfair to urge any particular inſtances, in prejudice of theſe charities, which have produced many examples of virtue and goodneſs; who have done more honour to themſelves, and to the place and manner of their education, than if they had been born of the moſt noble and illuſtrious parents.

4. Nor is this more than may reaſonably be expected from a charity of the moſt exalted kind, when it is conducted in a manner ſuitable to its intention. For, as thoſe impreſſions are the deepeſt, which are made when our minds are tender, and not yet overgrown with prejudices; nor loſt in ignorance, the common attendant of a low and deſtitute condition of life; we are moſt nearly concerned to take care of the ſeed, that is ſown: that they, who receive the evident tokens of the charity of others, may not be found wanting in thoſe main branches of love or charity, which they are daily taught, viz. " Honor, ſubmiſſion, " and obedience to all their governors, and the " ordering themſelves lowly and reverently to all " their betters; that they ſhould be true and juſt " in all their dealings; and ſhould learn and la- " bour truly to get their own living, and to do " their duty in that ſtate of life, into which, it " ſhall pleaſe God to call them. "

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5. Theſe are matters of the greateſt conſequence to all, who have any concern, either as parents or maſters. For we can have no aſſurance of any thing, beyond what is called eye-ſervice, where the principles of Religion are not made, the ſure foundation of a ſervant's obedience; nor will all the care, that can be taken, to train up children in the fear of God, be full and effectual, whilſt they are in the hands of thoſe, that are under us, who have daily opportunities of leading them *into temptation.*

And as the neceſſities of the poorer ſort, make it impoſſible for them, to give their children thoſe advantages, which every one, under whom they are placed, has reaſon to expect; the leaſt conſideration will convince us, that it is the intereſt of every one of us, to be the inſtruments of a Good, in which we are *all* concerned; to endeavour, by all the means we can, to give them that opportunity of forming their minds to diligence and faithfulneſs, which may make them uſeful to thoſe, who ſhall have occaſion to employ them, in any offices of life. And this will furniſh them with ſuch means of doing good to themſelves, as may afterwards enable them, not only to provide for their own Families, but to become uſeful members of the public. So that one may venture to affirm, it would not only prevent a greater expence, but promiſe a real gain. And though it

is highly incumbent upon us, to relieve thoſe, who are wholly deprived of the means of living; it muſt ſtill be a more comfortable reflection, to have put it in their power in the days of their youth, to have provided for themſelves; to have prevented all occaſions of want, rather than ſuffer them to fall into it.

6. There is ſtill a greater advantage left behind; which is, if it be poſſible, to try to mend the next generation, and put a ſtop to that looſe and diſorderly way of life and manners, which has filled our public Places with Beggars, and our priſons with robbers; who, as they have had no better education, ſo they ſeem to have no juſter ſenſe of virtue and vice, than have *the beaſts, that periſh.*

Theſe then are irreſiſtible reaſons to the meaneſt amongſt us, not to think ourſelves in any circumſtance of life, diſengaged from giving thoſe evidences of our love, which our common concern, the cauſe of our great Maſter, and the laws of humanity itſelf require at our Hands.

For it is ſurely the greateſt inſtance, we can give of our love to mankind, to ſow the ſeed of *rigteouſneſs*, where it is moſt reaſonable to expect the *fruit* of it. To put ſuch a price into the hands of thoſe, who would have loſt it, without

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our Aſſiſtance may be to *ſave a Soul from Death*: To make the *heirs* of the ſame body ſenſible of the happineſs, they are capable of, is truly to bring them under the power of that Goſpel, which they profeſs; it is, to place ourſelves in Chriſt's ſtead; and to be to them, in ſome meaſure, what He has been unto us all, *the light, which lighteth every Man that cometh into the World.*

Let us then ſet about the good work, for which we have ſo fair an occaſion now preſented to us. And let not any preſent diſtreſs be urged againſt the doing of one good act, at the ſame time, that we are daily ſeen to indulge our ſelves, in vain and unprofitable expences. There is hardly any of us, who have not ſomething to ſpare for the ſake of others. Let us reſerve it out of our vices and extravagancies; and if there be not enough from them, yet is there another ſtock, from which theſe charities might be abundantly ſupplied; I mean, *that*, which in defiance of the moſt prudent laws to prevent it, and by the weakneſs of our nature, not the goodneſs of it, we ſuffer to be wreſted (as it were) out of our hands, by the lazy and the profligate, that infeſt every corner of our ſtreets. Every encouragement, that is given to perſons, of whoſe conditi-

on we are ignorant, is, for the moſt part, given for the ſupport of a vicious and idle courſe of life, and ſo in a manner makes us *partakers* of the guilt of it. And therefore, if I could perſuade any, that hear me, to add this ſmall fund, which has hitherto paſſed away, as the chaff before the wind, to the uſe of this undoubted charity, I ſhould think I had done a great deal of good, as well by putting a ſtop to a weak and dangerous practice, as by pointing out a method, which would be abundantly ſufficient to defray the expences of *many* charities.

And, as the goodneſs of this kind, which we ſhew to others, is always a ſign of a juſt and true ſenſe of our own wants, and of the manifold infirmities of human nature, let us cheriſh in our minds every thing, that can ſerve to improve our *good will towards men.*

Since it is *the fulfilling of the law*, the Apoſtle had great reaſon to ſpeak with contempt of other things, though never ſo excellent in their kind, if they were defective in this.

If men had *faith, ſo that* they *could remove mountains, and have not charity*, they are *nothing*. For without this, the very gifts of the Holy Spirit; the miracles and wonders, which were wrought by the Apoſtles themſelves, could not poſ-

poſſibly have been any proof of their miſſion, to preach the Goſpel of peace. *In this rejoice not*, ſays our Saviour to his Apoſtles, (*Luke* x. 20.) *that the ſpirits are ſubject, but rather rejoice, becauſe your names are written in heaven.* Nor do we find any thing reckoned up, amongſt the fruits of the ſpirit, but what are the manifeſt effects of a quiet and peaceable mind.

A zeal, that is not ſo directed, may well be compared to *ſounding braſs, or a tinkling cymbal*, out of which it is impoſſible harmony ſhould ever be produced. Hence it is, that our hearts have been cloſed up with unconquerable prejudices; that ſocieties have been conſtantly enflamed and divided; and all under the name and authority of that Goſpel, which is *good-will towards men.*

The Love of God extends itſelf to every part of the creation; ours ſhould do ſo too. And as the benefits of providence are beſtowed on the evil as well as the good, we ſhould ſhake off the tyranny of ſuch paſſions, as have the dominion over us, and ſhew, by the proportion of our charity, how near we approach to the Divine Perfection. For, when a narrow and ſelfiſh ſpirit, a regard only to our ſelves, our families, or parties, are curſed with endleſs care and anxiety (thoſe worms that never die within us) this glorious and Godlike principle will adminiſter perpetual

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Satisfaction to the mind; will extend itſelf, without diſtinction, to all around us; and be exerted with equal vigour in all time of our lives.

So ſhall the bleſſings of the fatherleſs and poor come upon us; ſo ſhall we be filled with the tranſporting remembrance of theſe our good deeds, in our laſt and moſt ſolemn moments; when we are juſt upon our departure, for the kingdom of peace, where the *Love*, that is here diverted by the affairs of the world, diſturbed by our paſſions, and weakned by the many diſeaſes and infirmities of the fleſh, will be pure and unmixed; and they, who ſhall "have plenteouſly brought forth "the fruit of good works," ſhall be ſuitably rewarded by Him, who *laid down his Life for Us*; and left us a *new commandment, that* we ſhould *love one another, as* he has *loved* us. To HIM therefore with the FATHER and the HOLY GHOST, &c.

FINIS.

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